repeated in a beautiful *mantra* in *i'heSvetas'vataraUfwishad:—*

cc Verily the Person, i.e., the Supreme Being, is the great ***Lord*** **;** *]u is the sole director of the heart; he is the dispenser of thzs holy state, and he is the inexhaustible light."*

The above conception of God proclaimed by our Rishis several thousands of years ago and which is the predominant' feature of the Upanishads, has begun to dawn only recently on western philosophers and is called "the immanental conception " in the modern philosophical language. Referring to this conception. Dr. Deussen, the famous German Vedantist, says—"For the first time the original thinkers of the Upanishads, to their immortal honour, found the solution of the great riddle of life, when they recognised our Atman, our inmost individual being, as the Brahman, the inmost being of Universal nature and of all her phenomena."

From the above, it will be seen that our own individual self is a strange combination of the great and the small, the finite and the Infinite, the individual and the Universal. It is because the Supreme Being exists in us as our Higher Self, that we can transcend our individuality, can know truths beyond our individual life, can acquire universal truths and can hold communion with Him. We can

with more"
or less ease discount the five sheaths in
which our indivi-
duality is encased, in thinking of the facts of
the world and
realise ourselves as unchangeable witnesses
of the universe
and our commerce with it as individuals and
changeful
intelligences. A merely finite being, a mere
individual,
far from knowing any other higher truths,
cannot even know
that He is finite and individual. But one, who
has known
. himself to be Anite and individual, has, in
knowing this
much, transcended his finality and
individuality. In other
words, a mere finite mind could not know
either itself or. the
world, but in knowing the limitations of
space and time^